CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATION.

FARTHER HINTS ON FAMILY RELIGION.

The remarks thus far apply only to morning and evening devotions; but there is another part of family religion, which, while upon this subject, it would not become me to neglect. I refer to that of Grace at table. This, of all religious exercises the shortest, seems to be of all others by many the least understood. The practice of very many among us is open to stricture, whether we regard the recurrence, the length, the subject-matter, or the conclusion of this service. As to the first of these, there is a diversity among us corresponding very much to that, which on points of greater moment divides our religious community.—Many families accompany the meal of noon merely with asking a blessing and returning thanks; while there are others who rigidly begin and conclude with these exercises each separate repast. On the one hand, I can conceive of no reason for confining to the second meal of the day our devout acknowledgments, —except it be one which is too gross to mention. And as little propriety, on the other hand, does there seem to be, in embarrassing with this formality every occasion of sitting down to table and rising from it. Of those who partake at the same table, all do not generally come together at once; the appetite is various; and some have less leisure than others to spare from their business, to which they are eager to return. The inconveniences which arise from the restraint of a double grace are not indeed easily detailed.—Especially is there the less to be urged for this practice, seeing that the language of either grace has for the most part so little that is peculiar to it in the circumstance of being before or after. The language of acknowledgment, in particular, is indifferently used at both times. It appears to my mind much better therefore to unite in one the appropriate sentiment of each grace on coming together to the table; for the gratitude as well as the dependence, and every other sentiment of this occasion, is not confined to the bounty of which we are yet to taste, but to all our past experience of God's goodness.

The exercise of which I am speaking, in the mouths of many runs to a puritanical length more ill-judged yet, than the frequent recurrence censured above. Such graces it has often been my lot to hear from those, whose vocation should have made them better acquainted with the nature of a religious service, than the untaught and humble peasantry.—Grace at table is a very simple act; having relation only to the wants or the supplies of our animal *life*, and giving occasion for no sentiments but what pertain to these. What then must we think of those who, offering this service, feel it as a call upon them to exert their gift of prayer! The appropriate thoughts give them but very narrow scope for this, and their minds take a most excursive range. Graces therefore become irrelevant as well as wearisomely long; the former indeed inevitably growing out of the latter. The sentiments may be true, they may be infinitely important; but here they are impertinent. That his sins may be forgiven and his nature be sanctified, must be the earnest desire of every christian. He will therefore not forget renewedly to express it in the devotions of the family and the closet. Will his importunity, when it goes beyond this and obtrudes these sentiments into a brief exercise at the table, be at all more likely to bring him back an answer of peace? Other sentiments, still more remote, if possible, from the occasion, are sometimes heard in this exercise. The effect upon the younger part of a family, of religious services, needlessly frequent, impertinent and protracted, is not for a moment to be doubted; and what hope is there, that these unhappy associations with the most important of all subjects, any lapse of time can remove?

With a large majority perhaps of religious persons, the common conclusion of grace at table is, *for Christ's sake*. Of this most exceptionable phrase, one passing remark may suffice, nor indeed can space be allowed for more. The expression itself is without warrant in the New Testament, and its import, as I conceive, at war with the doctrine of Christ. If it is not to be justified in acts of prayer, least of all in that which appertains solely to the wants and supplies of our natural life.—The idea of our dependence for these supplies on the intercession of Christ, the sober sense of every one at once rejects; nor does it call for a serious refutation.

If the mistakes and errors now pointed out in the prevailing observance of family religion be neither unreal nor slight, these strictures will be received, it is hoped, with candor by those for whose benefit they are designed. It is hardly necessary to prove that, of all outward means of grace, from these the most sensible effects are to be expected; and every pious master and parent will desire to remove whatever may mar the good influence of these duties on his own household. The remark of Baxter,—that if family religion were more generally practised, public worship would not be the most frequent instrument of conversion, —admits with safety of yet greater qualification. I should rather believe that public worship of itself, is rarely the instrument of conversion at all. It is without doubt a most salutary institution; but, as has been often observed, its operation is of that kind which would be chiefly seen by its temporary privation. Without the co-operation of family and secret devotion, it is and must be, little better than negative. Public worship is too distant a light to quicken or mature the graces which are blighting in this ungenial world.—Religion must be brought nearer home to men before they can be expected to feel any deep personal concern in its truths. Public worship, in fine, may operate with more force indeed than the laws of civil society; but does not however operate more deeply. It may improve the general moral face of the community.—Family religion it is, which must train souls for heaven.

The fireside indeed is the appropriate place for giving utterance to those devout sentiments, called forth by events and circumstances under our roof, which custom alone has led us to carry to the house of God. On the spot where they were first excited, it is most natural and suitable, they should be expressed. Within the domestic circle they must be most intimately felt, if in truth, there can ordinarily be any genuine sympathy with them in the promiscuous assembly. How many occasions indeed arise in human life which it would be improper or painful to notice elsewhere than in the family.

There remains only a parting admonition, ineffectual though it be, to those heads of families who are yet insensible to this christian obligation. You imagine perhaps that this obligation cannot be distinctly proved to you from the highest authority. Are not then the passages in the New Testament almost beyond numeration, which inculcate the duty, or afford examples of prayer? That many of these are indeterminate in their reference to social, family or secret worship, is rather favorable to the particular duty now insisted upon. Families existed before societies; and long before the coming of our Lord, the father and the master was the priest of the household. If the obligation or the expediency of this duty were doubtful under any circumstances, it would be so in respect to larger associations of men rather than smaller. If secret prayer be supposed to be meant in the passages in question; it is enough to ask, as confidently we may,—when was this duty strictly performed among those who were regardless of the other?

The very nature of religion itself, is in truth, a better argument for either of these last duties than any assemblage of detached passages whatever. Being a personal matter, it can thrive only in a narrow circle; and as this enlarges, nothing remains of it but the outward show. It may be justly inferred, that it exists not in a community, where there are no evidences of it in the families of which that community is composed. It is therefore rightly enough the conclusion of Hartley and Tillotson,—neither of them fanatics and the first a philosopher,—that they see not how any family can be called a christian one or be said indeed to have any religion at all, where devout exercises are unknown. But the practice of the Gentile world alone sufficiently illustrates this sentiment. To their household Gods they looked up as their benefactors and guardians. The law written on their hearts was more constraining with them than that which christians have before their eyes in characters of light. "How touching," in the language of Buckminster, "is that passage in the Roman poet, where the old Anchises is represented, escaping from the flames of Troy, bearing in his hands the statues of his domestic deities.—What! shall the images of the heathen world cry out against us, and the voice of nature be heard only in the fictions of poetry and the records of idolatry? Shall the men of Troy rise up in the judgment against this generation and condemn them?"

It is not the least mischievous effect of the general neglect of this duty, that the false shame of singularity, it may be fairly presumed, is a restraint with some, of more sensitive consciences or of devouter cast of mind than ordinary. But there *have been* times and places, in which the omission rather than the observance, of this practice, constituted the singularity. I shall be understood to refer to the stricter piety of the better days of New England. But, apart from this authority, though the most forcible, certainly, which can be urged on those who will see this tract, other, if not more appropriate examples, it were easy to find. There were, I am much inclined to believe, very many in the parent country at the same period,—to whom the brand of puritanism could not have been applied,—faithful observers of domestic worship. The lively letters of Howell, the Memoirs of Col. Hutcheson, the particular knowledge which has come to us of the great families of Harrington and Sidney, for instance, not to mention other sources, lead me to think, that this praise might then be given to many of the first rank of society in that land. It would be worth while to ascertain how far it would *now* extend among the gentry of *our own*.

May God awaken parents and masters to a due sense of their momentous trust, by training up in his nurture those whom he has given them. The authority of their station will derive a new sanction from their piety; and obedience will rest on that surest basis, the esteem and confidence which such an example must inspire. He will himself condescend to dwell in those abodes where he is known and honored; and be to such an almighty refuge in that day, when his fury shall be poured out on the families that invoke not his name.

REVIEW.

We have adopted this title because it is brief and convenient. The word has a wonderful latitude of meaning. In former days it was prefixed to a collection of extracts, tied together by single lines. Now a Review is a very different thing. In the Edinburgh it may signify an Essay on Political Economy, in the Quarterly, a panegyric on government, in the North American a biography of Columbus, and in the U. S. Literary Gazette an account of Harvard College in all its generations.—Sometimes a Review is a dissertation on poetry, sometimes a delightful piece of miscellany, and occasionally a fair article of criticism. In this multitude of uses, we see no reason why newspaper notices may not be dignified with the name of Reviews, and until some one shall lawfully appropriate the term to himself, by giving it a distinct and limited signification, we shall hold it in our service. Perhaps it will be seen that we do not use it in a narrow sense, but our principal object will be, to notice Sermons and religious publications, sometimes perhaps uttering censure or dissent, but more frequently, allowing each writer to speak in his own words. We shall be indebted to our friends at a distance, who will furnish us with discourses or pamphlets, containing matter that would be interesting in the Register.

American Journal of Education, No. 1. Boston T. B. Wait and Son. pp. 64, and Published monthly at $4 a year.

We briefly noticed this work in our last Register, and we would now speak more fully in its commendation. The number before us has more than satisfied our expectations, and affords good promise for the future. The conductors of the journal are right in supposing that the state of the public mind calls for such a means of information. We rejoice to hear such a general inquiry for the best modes of diffusing knowledge.—There is in every class a desire to receive and impart useful instruction, and this desire will produce patronage, which the specimens now offered and the character of the gentleman engaged as editor leave us no room to doubt will be well bestowed. Some branches of education claim peculiar attention, and we were glad to see two of them noticed in the commencement of the journal. Physical education has been neglected in our country, even more than in England. When the circumstances of a thinly settled or of an oppressed country called every man to the exercise of his bodily powers, there was less need of tuition in aid of nature, or perhaps we ought to say less need of system to counteract the bad habits of social life. We are told that "the first gymnastic school, which appeared in Europe, since the decline of the Roman Empire, was established in 1786."—But now we, as well as the inhabitants of the old world, are crowded into cities, and a large portion of our young men are exempted from all physical labor. Our duty to the next generation requires us to provide every means for their improvement, and the developement of all their energies. We trust therefore that another summer will not pass without provision for the physical education of our youth. The means are simple and accessible. One or two thousand dollars would procure a lot of vacant land, at a short distance from the centre of the city, and all the apparatus necessary. If a few generous individuals would unite in affording these conveniences, we doubt not that parents would cheerfully contribute to the support of an instructor.

Another interesting branch of education is treated at some length in the present number of the journal. Infant schools have been successfully conducted in England, and we think no one can read the statements here offered, and feel no desire to possess the benefit of these schools in his own neighborhood. Children of both sexes from two to six years of age, are brought together in companies of from 200 to 300, and under the care of a master and mistress, are entertained, instructed, and made happy during the whole day. It is not an irksome confinement, but "a scene at once, of activity and amusement, of intellectual improvement and moral discipline." We would not send the children of the rich to these schools, for we would not deprive a mother of the privilege of educating those whom heaven has committed to her charge. It is her duty, and her pleasure. But to the industrious poor, who cannot, and to the vicious poor, who will not spend time in watching or instructing their infant children, such an institution would be an incalculable blessing. We know not why it should not be established at the public expense. If we consider how many habits of wickedness are acquired in the earliest years of life, o how many idle, profane and intemperate youth might have been useful and virtuous, if they had been separated from the constant influence of evil connexions, we shall not hesitate to believe that expenditure in this matter is true economy.—Our primary schools do much; but it is well known, that infants of two years are an incumbrance, and that a confinement of three hours in a small room, is unpleasant to older children. In the infant schools air and activity are enjoyed, the pupils call their studies play, and in some instances have come to the school without their breakfast, that they might not lose a moment of the pleasure which they there found. If no public appropriation may be made to any mode of teaching, the excellence of which has not been proved by the trial of years, we hope that those whose compassion is moved by the sight of wretched and squalid infants, will rescue some of them from neglect, and show by actual experiment in our city, that the plan is practicable and beneficial.

We cannot omit a third, and what seems to us the most important branch of education in which improvement is needed. Religious education is infinitely momentous, and yet is imperfectly understood. We do not speak of moral character, but of religious knowledge. What are the best methods of conveying to the young mind, correct ideas of God, of Providence, of religious obligation, of heaven, of the soul, and of christianity? How will you instruct a child in spiritual truth? The recitation of a Catechism may be worse than unprofitable. The memory may be loaded with passages of scripture, or with hymns, and yet little knowledge be conveyed to the mind, and little impression be made on the heart. A Christian could not render a greater service than by enabling parents and religious teachers to imbue the infant soul with piety, to fortify it with principles, and sentiments which shall be its defence in its progress through the temptations of the world. We have felt the want of acquaintance with this subject and can suggest the evil much more easily than we can furnish the remedy. We take the opportunity to say that the pages of the Register will always be open to discussions on this subject, and we shall thank any one who will supply remarks or essays.

Physical, infantile, and religious education we deem to be topics of peculiar interest, and we hope that they will occupy a large portion of the new periodical. The minds of men are already engaged on intellectual education. Our Grammar and High Schools, our Monitorial School, and our private seminaries for the instruction of females show to what extent improvement has been carried on this track. It is capable of being pushed farther, but our chief wish is that it may extend itself in other directions.

We have suffered our interest in this subject to make us forgetful of our limits, and we can only enumerate for the information of distant readers the contents of the work, whose title is at the head of the article. After a well-written address, explaining the objects of the journal, follows an account of the System of Infant Schools, chiefly taken from the Christian Observer. This we read with great delight, and felt a satisfaction not often excited by the ominous words, "*to be continued.*" A communication on Physical Education comes next. A paper detailing the course of Education in the New York High School is interesting. The Introductory Department of this school appears to be intended for the same purposes as the Infant Schools which we have recommended. We were surprised at the mention of English Grammar among the studies of the junior department, and were rejoiced to find this explanation. "It matters not how early, after they have learned to read fluently, children begin the study of grammar, provided they are taught strictly upon the principles of analysis, and advanced no faster than their *understandings* will carry them." Of all the methods of wasting time, and disgusting childhood, we know none more effectual than the usual process of teaching little boys and girls grammar. We have next the Report of the Trustees of the Monitorial School in this city, accompanied with the Instructor's Report to the Trustees, which affords an admirable view of the mode of instruction in this school. We are willing to admit its excellence, yet we beg leave to offer one hint.—The Report speaks of the services of a very young monitor, acting under "a sense of her dignity." We have thought that we could detect this *sense of dignity* out of school, and would simply suggest the possibility that the monitorial system may encourage vanity and premature display. Under the title of Reviews, Mr Greenwood's Sermon for the Female Asylum, and Mr Wayland's discourses on the duties of an American Citizen are noticed in an article of remarkable merit. The diction is uncommonly pure and many passages are eloquent. A succession of such reviews would establish the high character of this work. Notices are added of Mr Griscom's Address before the N. Y. High School, and of the History of the U. S. which lately received a prize in New York. This latter book is said to be well arranged and well written, but objectionable on account of its brevity. From the notices of childrens' books we select the two following, which seem to us just.

Joseph Ellis, the Berry Boy, Boston, 1825. 18mo. pp. 28. A very pleasing little story, which bears a considerable resemblance to "Robert Fowle." The book would perhaps have been more instructive, had Joseph not been quite so faultless.

History of George Freeman, a Farmer's Boy, Boston, 1825. 18mo. pp. 36. George is somewhat precise in all his conduct. But his history is very instructive, and especially on the subject of agriculture. This little book is one which we think would do much good in every farmer's family.

BIOGRAPHY.

Religious Biography records the names of few men of more distinguished worth than Theophilus Lindsey. He was truly a martyr for conscience' sake. In Mrs Cappe's Memoirs, the trials which Mr Lindsey endured before and after his resignation, and the excellence of his character, are described with freshness and interest. We have selected some passages sufficient to refute the charges, which reason as well as history proves to be false, that Unitarian Christianity calls for no sacrifices, and is unable to support the spirit under wordly losses.

Soon after our return from Badsworth, in the year 1765, I was kindly invited by my former friend, Mrs Lindsey, to spend a little time at Catterick; and I rejoiced in the prospect of renewing an intercourse, from which I had formerly derived both pleasure and advantage. Mr Lindsey I had never seen. I had heard indeed much of the excellence of his character, yet so greatly, on personal acquaintance, did it exceed my expectation, that I could hardly persuade myself, he was a being of the same order with those, in whose family I had lately been an inmate.—Nor was this vivid impression altogether a deception; for assuredly, so wide is the difference between those happy few, who are habituated, on genuine christian principles, to look up to God as their Father and Friend; and those on the contrary, "who have him not in all their thoughts," that whatever may be their rank, their talents, or their other acquirements, they may truly be considered as forming a distinct class in the moral and intellectual scale of human being. I recollect at this moment, how forcibly I was struck the day after my arrival, when conversing on the dark scenes from which I had so lately emerged, [Mrs Cappe had recently passed some time in the house of a fashionable relative,] Mr L. calmly remarked, "what strange conduct this for accountable creatures!" To a mind like his, in the remark itself there was nothing extraordinary; but it was so long since I had heard any sentiment of the kind expressed, or even adverted to, in the daily intercourse of life, that I seemed as if suddenly transported into a new world.

Mr Lindsey had been educated in strict principles of moderate Calvinism; and when he first engaged in the christian ministry, he saw little, if any thing, to object to, in that form of Christianity, which is professed in the Church of England. "Although," as he himself says in his Apology, "he remembered it struck him at the time, as a strange, unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines, as are contained in her Liturgy, Articles and Homilies."

He had not engaged in the Christian ministry, with a view to obtain affluence or distinction. Splendid as were his early prospects, and extensive as were his connexions among the great and powerful, his whole heart was devoted from the very first, to the service of his heavenly Master, to whom alone he considered himself as strictly accountable for the talents committed to his trust. It was therefore with the greatest concern and anxiety, after a stricter examination of the Scriptures of the Old and New Testament, whilst resident in Dorsetshire, that he found many things in the Established Church, her Articles, her Homilies, and her Liturgy, at variance as he conceived, not only with each other, but what was still more important, with the doctrines and spirit of the Gospel.

He had long resolved never to renew his subscription, and still further, not to accept any additional preferment in the Church, though it might not entail upon him this obligation; but now all his former scruples had acquired great additional force, and he again most seriously doubted whether any considerations of utility, or probable greater usefulness, could justify his continuance in it.

After enduring this most painful state of indecision and suspense for many months, his resolution became fixed to resign his living. Mr Lindsey had no private fortune, his father had been injured by the extravagance of an elder son, and the property, which would have devolved upon Mr L. he had generously given up on his coming of age, to his only sister. His prospects of a support after leaving Catterick, were therefore of the most gloomy kind. His favorite wish was to open a chapel on the model of Dr Clarke's Reformed Liturgy, of the success of which however, he was extremely doubtful, and for sometime hesitated, whether he should make the trial in London or in Bristol. This plan if it should finally succeed, could not be carried into execution for some time, and the means of immediate subsistence could be raised only by the sale of their furniture, plate, linen and china; and what was more, by the sale of the greater part of Mr Lindsey's very valuable and well chosen library, a sacrifice, which the scholar and the man of letters, especially if he himself, have made the selection, will well know how to appreciate. It was made however, without hesitation, and without the expression of one word of regret.

We bring together in this place two paragraphs which present a striking contrast in the situation of Mr Lindsey, occasioned by his obedience to the dictates of conscience. One relates to his duties while a minister of the established church, the other to his abode at London.

Beyond all other days, it was the delight of my life, to spend the Sunday with my friends at Catterick. The morning family prayer was short, but appropriate, pious, and animated. The Sermon at church, practical, serious, and instructive. At two o'clock, before the commencement of afternoon service, Mr Lindsey devoted an hour in the Church every Sunday, alternately to catechizing the children of the parish, and to expounding the Bible to the boys of a large school, which was at that time kept in the village. The number of the boys generally amounted to about one hundred, who formed a large circle round him; himself holding a Bible open in his hand, with which he walked slowly round, giving it regularly in succession to

the boys, each reading in his turn, the passage about to be explained: this method, accompanied by frequently recapitulating what had been said, and by asking them questions relating to it, kept them very attentive, and the good effects of these labors proved in many cases, very apparent in after-life: Mr L. having frequently been recognized in the streets of London by some of his former Sunday pupils, who gratefully acknowledged their obligations to him.

After evening service, Mr Lindsey received different classes of young men and women, on alternate Sundays in his study, for the purpose of instruction; and Mrs Lindsey in like manner, in another apartment, had two classes of children, boys and girls alternately. The family supped at eight, after which a chapter in the Bible, followed by some practical remarks, was read by Mrs Lindsey to the family, and the service of the day concluded by a short, appropriate prayer.

In the following May, I realized the hope I had many months indulged, of visiting Mr and Mrs Lindsey, in London. I found them in a small lodging, upon the ground-floor of a house in Featherstone Buildings, Holborn; the first floor was occupied by more affluent lodgers, and I had an apartment up two pair of stairs, in the pilgrim style. Mr Lindsey had no place for the remnant of his library, but a small closet through the bed-chamber, which served at once for his study, and for their store-room and cellar. The books were piled upon each other, and as there was no room for a chair or table, were so contrived, as that part of them should serve as a seat, and another part as a writing-desk. Under all these circumstances, Mr L. was cheerful, easy, and contented.

CHRISTIAN REGISTER.

SATURDAY, FEBRUARY 4, 1826.

We have heard it complained respecting the communication of LATHROP, which we published last week, that it assumes the position that society has grown no better within the last thirty years; while in fact improvement has been rapid, and a most extraordinary advance taken place. We confess we did not understand our correspondent to speak of the state of the world in general; but only to assert that there was a great deal more of religion and piety in the land at that time, than was acknowledged in a certain paragraph on which he was remarking. But the truth is, men are very apt to think and to speak on this subject without either sufficient knowledge or proper discrimination. It is to the last degree difficult to institute a fair comparison between the days of our fathers and our own. They cannot be brought together for the purposes of comparison. No man's memory can present a picture of the past so vivid and faithful as the scenes of the present; or if it be so, it is because the colors are retouched by prejudice and imagination. In either case no very fair judgment can be expected.

The difficulties which attend a fair comparison of different eras in any respect, are particularly great in relation to the religious condition of society; both because there is a great deal of secret religion and secret irreligion, which cannot be taken into the account, and because upon this subject prejudice is particularly busy. If we look back for twenty or thirty years only, our own favorite feelings, and accidental associations, and personal connexions give a coloring to our opinion, which forbids that our judgment should be relied on. If we go back still further,—say to the early days of our country—we apprehend there is a general persuasion that the state of religion was much higher than within the limits of the present generation. Yet on looking with a little discrimination, we shall find much reason to doubt it. Undoubtedly the *forms* of religion were more scrupulously observed, and the number of its open professors greater in proportion to the number of the people. Religion mingled more frequently perhaps in the ordinary business of the world, and fashioned the phraseology of conversation, and the countenance and air of believers. But now it is complained of that she is banished from ordinary conversation, and ordinary walks of life, and her altar thrown down at our hearths; that a cold speculative faith has taken place in too many instances of that warm and zealous belief which animated the fathers; and that divisions among Christians, books of controversy, and perpetual discussions, occupy the attention and harrass the feelings, instead of the more quiet pursuit of experimental piety and holy living.

Without doubt, there is abundant reason to be humbled and ashamed for the religous deficiences of the day. There is but too much lukewarmness and indevout negligence, which it must touch a serious heart with sadness to observe. But however great cause there may be for lamentation, *absolutely*, it is not clear that there is so much *comparatively*. The same complaints of religious declension and growing indifference were quite as loud in the writings of the Mathers and others a hundred years ago; and their expostulations were quite as earnest respecting the neglect of public worship, of family prayer, and of other religious observances. In those days too, there was as much and as bitter controversy, as much disputing about doctrines and circumstantials, as deadly jealousies and separations as there are now; and at the same time far less of mutual forbearance and charity, and willingness that every man should believe and judge for himself. Many indeed are destitute of this spirit now; but none, comparatively speaking, possessed it then. And as to the violent passions which are sometimes indulged, and the unchristian curses which we sometimes hear uttered in christian pulpits, or sent abroad in christian publications, which might almost persuade us that a meek and lowly spirit is extinct in Christendom; even these serve to mark the religious improvement of the world. For they now waste themselves in impotent passion and empty vociferation; there is now no persecution worse than *slander*. But the time has been, even in days most highly lauded, when these passions would have been vented in imprisonment and bloodshed, when execrations like those of Murray Street, would have been the signal for lighting the flames and leading unhappy wretches to the stake, or at best banishing them in disgrace and want.

After all, however, we suspect that there are very few who are inclined to extol either the religious, moral, or political condition of the past above that of the present The improvement and happiness of the day are too visible to leave them any apology for their murmurs. The large class of grumblers, who were forever bewailing the departed glory of former generations, and foreseeing the speedy ruin of the world, and whose foreboding voices were filling the air with the piteous chorus of ICHABOD, ICHABOD; has become nearly extinct. Men are content with the present; and seem to be of Solomon's opinion, that to ask "why the former days were better than these," is a foolish question—is "not to inquire wisely." Their fancy now works upon the future instead of the past, and the rage for boasting in what *shall be* has become almost as epidemic and universal as the old custom of admiring what *has been*. Possibly it may become as ridiculous and mischievous; but upon the whole it is a more happy and encouraging propensity. It excites enterprise, imparts animation, and stirs to action that genius which might have been depressed by desponding forebodings of the hopelessness of the future, and thus creates the very improvement which it promises. And in religion, we are quite sure that a cheerful and animated spirit, rejoicing in the progress of the present and anticipating glorious things for the future, is far more likely to create a hearty and thorough piety, than a spirit which is haunted and depressed by the ghost of former times.

We understand that a meeting of gentlemen disposed to establish a Gymnasium in Boston, will be held in the course of the next week. We trust that it will result in measures which shall give our city the advantages of such an institution.

In part of our impression of the first page, an error occurs. In the fourth column third paragraph, thirteenth line from end, erase "If".

MISCELLANY.

Extract of a Letter from Miss Frances Wright, to a Gentleman in this city, containing some account of the commencement of her philanthropic plans for the Abolition of Slavery.

Memphis, West Tennesse, Dec. 5th, 1825.

I have been engrossed by the object on which I conversed with you. I essayed more in compliance with the opinion of my friends, than my own, to interest some philanthropic bodies in the eastern cities, in the experiment, and in consequence opened my views in a little pamphlet, a copy of which you should have received some months since. There is always something awkward in proposing a plan of any reform whatever.—It seems like taking to oneself an extra portion of humanity, or of wisdom, while the probability is, it will procure for you only credit for an extra portion of vanity and presumption. How far this may have been my case, in the efforts I have made to awaken the attention of some leading citizens of America, to a subject which has engrossed for some time my own, and enlisted all my feelings, I know not. Fair words and good wishes the proposal has received in plenty, and there for some time it will probably rest.—Still I am convinced that the discussion of an evil, in the spirit of good temper, is always a good. Every voice that is lifted against it stirs the spirit of inquiry. The friends of any true principle have always in the beginning been few in number, and generally weak in influence. The abolition of the slave trade seemed once as Herculean a labor as can now seem that of slavery.—You see I am not cast down, on the contrary, the more I consider the question the greater are my hopes. Good men, and men of courage will arise to fight the battle. In the mean time I shall devote my little efforts and slender means for the opening of the experiment, which I shall trust to see hereafter tried on a larger scale, and more perfect plan.

I have made a small purchase of land on Wolf river, 15 miles from this little Indian trading town, which you will find on the banks of the Mississippi; dry, rolling, and second rate as to soil, I trust we shall secure health, while we shall be within convenient distance of the great western navigation. The soil and climate are well suited to cotton, and will admit also good northern farming. My assistants in the farm, we propose to open forthwith, are an English gentleman and his family, who, excellent farmers in their own country, have since had the experience of ten years farming in the state of Illinois. I was first led to intimate acquaintance with Mr Flower from his singularly courageous and generous exertions in behalf of the scattered colored population, hunted down by kidnappers, and oppressed alike by law and Lawyers in the forests of Illinois and Indiana, and from his perseverance and successful efforts, and those of his friends, in resisting the proposed convention for new modelling the constitution, to authorise the introduction of slavery. He first opened the emigration to Hayti by sending first, at his charge, a gentleman of intelligence to examine the political and physical appearance of the country, and in consequence of his favorable report by outfitting twenty negroes, whom he had previously sheltered on his property, to the island, under the charge of the same gentleman, with letters to President Boyer These men whose industry Mr Flower had already proved, were placed on the President's own lands and have succeeded to their own satisfaction and advantage, and those of the President. When I first opened my views to him, he engaged if I should ever decide on an attempt of the kind, to join his efforts to mine—and having aided in the choice of the land, he has now returned to Indiana to bring down his wife and family, and my sister whom I left with them, to join me here

Our immediate object will be simply to open a small farm, and to bring it first to support our joint family and the people we shall purchase, about half a dozen men and nearly the same number of women; and gradually as we may find our efforts answer, and our means sufficient, to extend our establishment both for the production of raw cotton and its manufacture into cloth.

The Berean, a Quaker paper, published in Wilmington, Delaware, gives a dialogue on the literal interpretation of Sripture—from which the following is an extract.

Standoff. I will state several cases, in which I think it unwarrantable to allegorize, or put a figurative meaning on the text. The Apostle Paul, speaking of Christ, says, "in whom we have redemption, through his blood, the forgiveness of sins." Eph. 1, 7, and the Evangelist declares, "If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." 1. John, i, 7. Again, "These are they who came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb." Rev. vii, 14.

Aimwell. Dost thou understand by "blood," in these texts, outward blood, that blood that was shed on Mount Calvary?

S. Certainly! And I think it very profane to consider it otherwise.

A. Canst thou suppose, that any garment would have been made white, by being washed in that blood?

S. We must understand by the "robes" mentioned in the text, spiritual clothing.

A. Then thou believest that spiritual clothing may be washed in outward blood!

S. No, I mean by the merits of that blood.

A. The texts do not say so, the word "merits" is not found in all the Bible. It is a term of modern invention.

S. Nevertheless, I think the Scriptures I have quoted, evidently bear that meaning, and warrant the use of the term.

A. And I think they bear a very different meaning. But perhaps thou dost not perceive, that by adopting this theory, thou hast fallen into a strain of allegorizing, which thou hast pronounced "unwarrantable" in others. In the first place, thou hast turned the saints' "robes" into an allegory, meaning spiritual robes, and, secondly, the blood of Christ means not blood, but "merits."

SLAVERY. The following paragraphs are taken from the Memorial of the Monthly Meeting of Friends in Wilmington, De. Dec. 30 1825.

The American slave generally speaking, holds every earthly comfort at the pleasure of his owner. Wife, children, home, are to him precarious enjoyments; he is often deprived of them in a moment of time. The degradation incident to this condition, is made a pretext for governing him by the most cruel and iniquitous laws, whilst the means of instruction are withheld, or prohibited. The abolition of that branch of trade carried on with the coast of Africa had an effect to enhance the price of slaves in the American market, and hence the raising them for sale, has become a regular and lucrative business in many parts of United States. A constant internal traffic is carried on; families are broken up, all the ties of kindred are torn asunder, and these victims of unparalleled injustice and cruelty, are driven under the whip, and in fetters, from state to state.—Even in the spot where the National Legislature convenes, and over which it exercises exclusive jurisdiction, the sound of the galling chains mingles with the voice of the orator, boasting of the freedom of his country! And to add to the deformity, if that be possible, of this monster of iniquity, to instruct a slave, or to emancipate him is a violation of the law, in some parts of the Union, and punished as a crime! Such is a part of the policy which was to be founded "in the pure and immutable principles of private morality." Such are some of the traits of that "free government," which was to be "exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world"!!

In this state the number of slaves, compared with that of the white population, is small; and even avarice itself might give this as a reason for their emancipation. From the year 1790 to 1810, there was a progressive decrease; but the last census presents us with the alarming fact, that they have latterly increased in numbers, and shows in relation to the whites, a comparative increase of about five to one; thus affording additional reasons for the prompt interference of the legislature.

Experience has demonstrated that voluntary, rewarded labor, is more profitable than the compulsory, reluctant, unrequited drudgery of slaves. Thus, those states that have emancipated or excluded them, have increased in wealth, strength and resources, greatly beyond those which keep them. One of these last, which a few years ago was the first, is now but the third, and will soon be in all probability the fourth state in the Union. Slavery, then, is a canker worm, that preys upon the vitals of the physical and moral systems. The first glance of the eye, over the land burdened with the evil, betrays its presence. Fields, fences, roads, buildings, the price of property, all declare it. On the contrary, wherever it has been abolished, real property has risen in value, internal improvements have rapidly advanced; all interests have been promoted, and the happiness of all classes increased.

ORIGINAL COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

MILTON'S NEW WORK.—NO. IV.

Since my last number, I have seen a short notice of this work extracted from the *London Evangelical Magazine*, which laments in the most pathetic manner over the awful heresies which it discloses. The writer expresses with "a pang of regret," his belief that the work is genuine, and that it was written in the maturity of the author's powers! He says, "it is harrowing to the feelings," "it is but too lamentably evident," that his views were "in many essential particulars wretchedly erroneous and unscriptural." He then goes on to state in his own words, which, like a true partizan, he makes as offensive as possible, the several points in which Milton erred; and lest a true statement should not be bad enough, he adds to it the *downright falsehood* that he was a Humanitarian. This is what a friend of mine would call *lying for the sake of the Truth*. I will not express any surprise at this, because I have seen something like it very often.—Any thing to excite odium; any thing to destroy the credit of a great man, who differs from the majority. These are the Major Noahs of the Church, who hold that *all is fair in polemics*.

Now I am quite as much satisfied as any one can be, that Milton has advanced most erroneous opinions in the present work, and I regret to find it so. But it is not so new a thing to find a great man in an error, that we need be astonished at it, and lift up our voices in horror and execration. I thank God, that I can believe Milton to have been great, good, honest and religious, notwithstanding any strange opinions he may have held. I never thought of him as a model or authority, nor of any other man. My faith does not rest on human opinion, and therefore it disturbs me not to find such men going astray. But writers like the one I have quoted, depend so much on human system and tradition, the fabric of orthodox authority and great names is so important to them that they are thrown into consternation at once, the moment a distinguished man declares himself unsound. It is taking away so much from the support of their system, and forthwith he must be cried down, and made of no consequence, and his influence destroyed, even by falsehood, if it cannot be done otherwise. Any thing, after losing his authority, rather than have it thrown into the scale on the other side. Thus this same kind-hearted writer, for fear lest the Baptists should quote his name in their favor, is very anxious to assure them that it is good for nothing, and tells them that their "triumph must be in some degree moderated by the circumstance that his extreme heterodoxy in other particulars must forever annihilate him as a theological authority."—So much does he think of *authority*. But those who have more correct feelings on this subject will feel neither anger nor alarm at his deviation from their opinions. It can do nothing to shake their faith, or unsettle the foundation of Christianity; and as to any "triumph" in the gain of a great name, it is a childish feeling, which only a small mind would be vexed by. Truth not names—scripture not men—this is the true Christian ground. And they who take this ground, though it be a satisfaction to them to find the opinion of those whom they respect coincident with their own, yet will not think all dishonest and impious who differ, nor load them on that account with infamy and abuse, nor even misrepresent, and falsify their opinions.

But observe how pitifully this writer—I do not know but I am noticing him beyond his desert; yet I shall be excused I trust for the sake of the general principle to be inferred (he is not the only one who reminds us of the Ass kicking the dead Lion)—observe, I say how he contrives to state Milton's obnoxious opinions in the words which shall convey the most odious impression; thus rendering it evident that his only purpose is to excite prejudice and dislike—a mode of polemic procedure in which some men have a singular skill. Thus he says:

"He believed the Son of God to be nothing more than an exalted creature:—he held the materiality and death of the human soul: he denied the doctrine of justification by faith alone without works:—he maintained, in unqualified terms, the total abrogation of the Decalogue:—he resolved the institution of the Sabbath into a mere matter of expediency:—he pleaded for the lawfulness of polygamy:—and he professed his belief that the deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom."

Now we do say, that a candid writer, designing to inform the public of Milton's opinions fairly, and according to the truth, would not have dared to make this partial and garbled statement. Correct in the great points, but that kind of correctness which is extorted from a personal enemy, and which in the very utterance he will contrive to have the effect of falsehood. If Milton were now living, and engaged in a warm controversy on these points, it would have been expected that an adversary would deal thus disingenuously, for few controversialists have the magnanimity to use proper fairness. But only a very mean spirit would thus vilify the dead, and do the utmost to poison the good feeling of the world toward a venerated name.

But I have come to my limits, and must pursue these remarks, if it be worth while, another time. LIMNOT.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I would make the inquiry, through the medium of your paper, whether the admirable volume of sermons on the character and offices of Christ, by Rev H. Ware, Jr. cannot be published as one of the tracts of the Unitarian Association? It is very desirable that this work should be in a cheaper form and more extensively circulated. I know of no work so well adapted to the wants of the community, or so well calculated to make converts to Unitarianism. The fact is, that the great mass of professing Christians in orthodox churches, are in reality unitarian in their belief. As soon as they come to explain themselves, the trinity vanishes from their creed. They are indeed frightened with the name Unitarian, and boldly denounce all of that faith. But make them acquainted with our real sentiments, and then opposition ceases, and their fears are dissipated.

An instance of this kind has lately occurred in my parish. An orthodox emissary, who was visiting among us, took occasion to call upon a Lady, who has taken great interest in all benevolent undertakings, and who is called orthodox in sentiment.—By the way, she is the wife of one of my very wealthiest parishioners. He informed her that her minister was leading her to hell—that he denied the divinity of Christ—and his atonement. Her fears were indeed aroused; but being an honest woman, and on good terms with me, she called to inquire into the truth of the information. I told her that I had not then time to converse on the subject, but would give her a book which contained my views. She has just returned the book, and expresses an entire satisfaction with the views there presented; says they are exactly the sentiments which she has derived from Scripture; that it is the best exposition of these important doctrines she ever saw; and hopes I shall be able to furnish her with more books of an equally interesting and evangelical character. This circumstance induces me to wish that the work might be published in a cheap form, so that we poor country clergymen may circulate it largely. Yours, &c. D.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I am pleased to see your pages adorned with a biographical sketch of Dr Priestley. Great exertions have been made by our orthodox brethren to misrepresent his true character and opinions. A few weeks since, a circumstance occurred in this town, which will illustrate my assertion. A conscientious Christian of the orthodox faith, a man of good understanding and much reading, called upon his minister, a reputed Unitarian, to borrow books. In the course of conversation, he took occasion to utter many severe denunciations against that wicked, impious infidel—Dr Priestley. When questioned as to the source of his information on this subject, he replied, that his impressions had been received from the Recorder, and from his orthodox friends in the neighboring parish. The minister went to his study, and cut the title page from a volume of Dr Priestley's sermons. Without making any remarks, he handed him the book in this state.

Not long after the good Calvinist returned the work. He had been so pleased with it, as to peruse its contents two or three times over. He said it was upon the whole the best volume of discourses he had ever read; and that the man who could give such excellent rules for acquiring habitual devotion must be an experienced and pious Christian. After having thus bestowed great praise on the whole book, and the most extravagant encomiums on particular parts, he was coolly informed that these were the sermons of Dr Priestley. He was unwilling to believe the information, till the minister took out the title page, and carefully placed it in its former situation, which produced conviction. After a short pause he thus addressed the minister,—Sir, I begin to believe that there is no dependence to be placed upon the leaders of our party. I believe they practice much deception on us of the uneducated class; their assertions will no longer pass with me for fact, nor their unfair quotations for argument.

Thus it appears that the Recorder is doing some good to the cause of religion, and great injury to the cause of Calvinism. This point I can further illustrate by many facts which I have collected in the different places where I have been engaged in teaching school, and which I will communicate for the Register, if desired. A COUNTRY SCHOOLMASTER.

It is strange, says Dr Jortin, "that christian Emperors of the fourth and fifth centuries should suffer themselves to be called your *Eternity*, your *Divinity*, your *Godship*," The title, our "divinity," we are told, was actually assumed both by Honorius and Theodosius.

This fact naturally gives rise to the reflection that, how strange soever it may be, that these men should impiously assume this title, it is not strange that so unscriptural a doctrine as that of the Trinity, and the equality of Jesus Christ with God, should have been easily received among a people who were accustomed to hear the title of "Divinity" and "Godship" &c. applied to mortal, sinful man.

It is to be regretted that those who so strenuously advocate the doctrine of the trinity, should not be willing to inqure more patiently into its origin, and understand how easily the most strange and inconsistant theories were made popular, in the early ages of the church, with a people accustomed to gross and debasing superstitions.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO JANUARY 28.]

IN SENATE. Mr Holmes moved that the Committee on Commerce be instructed to inquire into the expediency of making further provision for furnishing merchant vessels with medicine chests, for their being properly provided with medicines suitable and necessary for each voyage. Mr Chandler, from the Committee on the Militia, to whom the subject was referred, reported a bill authorising the printing and distribution of the Infantry Tactics, or rules for the exercises and manœuvres of the Infantry of the U. States, and the general regulations of the Army; which was read and passed for a second reading. 60,000 copies are ordered to be printed by Cummings and Hilliard, to be distributed among the several states and territories, and the District of Columbia, for the use of the militia, and $15,000 is appropriated to defray the expense of printing, binding, &c. Mr Marks presented a petition of sundry agriculturists, citizens of Pennsylvania, praying that such a duty may be laid on foreign ardent spirits as may prevent its importation; and Mr M. moved its reference to the Committee on agriculture.

Mr Harrison laid the following resolution on the table.

Resolved, That the President of the U. States be requested to lay before the Senate the Message of Mr Jefferson, recommending an expedition across the continent to the mouth of Colombia river, together with any other information which he may possess, and think proper to communicate in relation to the same subject.

IN THE HOUSE. The Committee to whom was referred the memorial of Israel Phillips, formerly a Post Captain in the Navy of U. States to be restored to his rank, reported, that the petitioner have leave to withdraw his petition. Mr Forsyth, from the Committee on Foreign Relations, reported a bill to provide for the apprehension and delivery of deserters from French ships, in the ports of the U. States. Mr Little, from the Committee on Revolutionary claims, made an unfavorable report on the memorial of the officers and soldiers of the Rhode Island brigade of the revolutionary army, their heirs, and representatives; which was ordered to lie on the table.

MONUMENT TO WASHINGTON.

Mr Basset, from the select Committee on so much of the President's Message as relates to that subject, reported the following bill;

"A Bill to carry into effect certain resolutions of Congress, relative to General George Washington.

Be it enacted &c. That the sum of———dollars be, and the same is hereby appropriated, out of any money in the Treasury, not otherwise appropriated, to carry into effect a resolution of Congress passed 24th Dec. 1799, directing a Marble Monument to be erected in the Capitol, in honor of the memory of Gen. GEORGE WASHINGTON.

And be it further enacted, That the aforesaid sum shall be expended under the direction of the President of the U. States, in carrying the aforesaid resolution into effect.

And be it further enacted, That this act shall have effect from and after the passing thereof."

Mr Stewart of Penn. offered the following;

Resolved, That the Secretary of War be instructed to report to this House an estimate of the probable expense of completing a system of canals along the Atlantic sea-board, from Boston to N. Orleans, embracing the Barnstable and Buzzard's bay, the Raritan and Delaware, the Chesapeake and Delaware, the Dismal Swamp, and the Florida canals, with the several links to connect them with the Mississippi; also an estimate of the expense of completing the proposed system of forts and fortifications, with their armaments, and the annual expense of preserving and keeping them in repair; specifying such of the said forts and fortifications as will be rendered unnecessary or less useful by the execution of the said system of canals; and, also, presenting a comparative view of the advantages and disadvantages of the two systems in point of economy, and for the purposes of National defence, and of protecting and facilitating our commercial operations in peace and in war.

The Speaker laid before the House a communication from the Department of War, transmitting a Report from the chief Engineer, in which he stated that the Corps of Cadets may be increased to the extent of twenty, in addition to the number now authorised, with a very trifling increase of expense for compensation to the additional professors that it might be necessary to employ, as they might be detailed for that duty from the graduates of the Academy; but it would be necessary to incur the expense of providing quarters for them, and also for the Cadets that might be added to the Corps. If the increase should exceed twenty, it would be necessary to incur the expense of employing an assistant teacher of French in addition to the number recommended in a communication to the Chairman of the Committee on Military Affairs of the House of Representatives.

On motion of Mr Allen of Massachusetts, the Committee of Ways and Means were instructed to inquire into the expediency of reducing the existing duties on imported sugars.

STATE LEGISLATURE.

IN SENATE. The committee to whom was committed the bill for the relief of Poor Debtors arrested on execution for debt, reported the same with several amendments, which were adopted, and the bill committed, as amended, to Messrs. Gray, Burnell and Grennell.

A resolution from the House, appointing a committee to consider the expediency of reducing the compensation of Public Officers, was read, and *nonconcurred*.

The resolve granting money to Bridgewater Academy, was passed, and sent down for concurrence.

BILLS PASSED TO BE ENGROSSED. Springfield Card Manufacturing Company—Enfield Manufacturing Company—New England Glass Bottle Company—Essex Marine Rail Way Company—Female Classical Seminary—Fifth Massachusetts Turnpike—and the Salisbury Woollen Manufacturing Company.

The bill providing further remedies for Landlords and Tenants, and the amendment thereto, proposed by Mr Savage, were called up. The amendment was adopted, and the bill passed to be engrossed in concurrence with the House, as amended. Sent down for concurrence.

A bill to establish a School of Agriculture at Dummer Academy, was read once, ordered to be printed, and assigned to Thursday next for a second reading.

The bill to incorporate the Society for the Promotion of Theological Education at Cambridge, passed to be engrossed, and was sent down for concurrence.

IN THE HOUSE. The House concurred in the amendment proposed by the Senate to the Bill to incorporate the Liberty Square Warehouse Company.

The House also reconsidered the vote by which an amendment was adopted in concurrence, to the Bill to incorporate the Proprietors of Butler's Row in the city of Boston, and concurred in the new amendment proposed thereto by the Senate.

Report declaring the inexpediency of Legislating on the subject of requiring constables to give bonds in the serving of civil process, was agreed to.

The resolve respecting the preservation of Provincetown Harbor was passed in concurrence.

A Committee was appointed to inquire into the expediency of regulating by law the width of the rim of cart and wagon wheels.

A message was received from the Governor, stating that since his last message he had received no information proper or necessary to be communicated relating to the claim on the United States, and that the agent at Washington had resigned his situation.

The bill to incorporate the Salem and Boston Stage Coach Company, was rejected.

Petitions of Joseph W Carlton and others, in behalf of the petition for the Merrimac Canal Bank—of John Tappan and others, for incorporation for the purpose of distribution of religious tracts, were read and committed.

Messrs Sears, Lincoln and Farly, were appointed a committee to consider the expediency of so altering the times now established by law for the Banks to make their semi-annual returns, as to enable the Legislature to receive said returns within the first week of their several sessions.

On motion of Mr Davis, of S. it was

Resolved, That the Committee on Banks be instructed to inquire whether any, and if any, what Banking Institution within this Commonwealth, has failed to make its last semi-annual return, within the time limited by law, and report such remedy, in case such violations should be found to exist, as they shall think expedient.

Mr Phillips, of Salem, from the select committee on the resolves from the Senate, on the subject of the claim of this Commonwealth on the United States, reported resolves declaring that in the opinion of this Legislature, the strenuous and persevering efforts of our Senators and Representatives in Congress, in urging the adoption of all necessary measures for an immediate settlement of the claim, is due alike to the character, the rights and the interest, of the State; and requesting the Governor to transmit a copy of that resolve, with the preamble, to those Senators and Representatives.

On motion of Mr Lincoln, of Worcester, it was

Resolved, That the Committee on Banks and Banking be directed to inquire whether any of the Banks within this Commonwealth have violated any of the provisions of their several acts of incorporation, either in the issue of their bills, or in the manner of transacting their business.

The resolve granting half a township of land to Sanderson Academy was rejected, in compliance with the report of the Committee on Education.

CITY AFFAIRS.

BOARD OF ALDERMEN, Jan. 30. The Mayor and Alderman Robbins were joined to the Committee to whom was referred the application of a Committee of Brunswick, Maine. And an application of sundry sufferers by fire in Topsham, Maine, for relief, was committed to the same Committee. Petition of Joshua Davis, praying that a street, thirty feet wide, (to include a passage way of six feet wide,) may be laid out from Washington street to extend easterly to the dyke, and for that purpose offering as much of his land as the Surveyors of the Highways may deem right and proper. The Mayor and Alderman Robbins, were joined to the Committee on the subject of uniting the offices of City Marshal and Health Commissioner. The Committee to whom was referred the subject of the frequent false alarms of the citizens by ringing of bells, at the north part of the city, made a report, upon which it was

Ordered, That the several Committees of the Districts be authorised to make agreements with the several Committees of the different churches which have bells, to have places of deposite for their keys and to engage persons to attend to the same.

The Committee on the application of B. L. Weld, to have a communication opened between Pearl and Atkinson-street, made a report, recommending that one be opened, providing it can be done at an expense to the city not exceeding $600

COMMON COUNCIL, Jan, 30. An order passed making an additional appropriation of five thousand dollars for the directors of the House of Industry.

Orders passed authorising the Committee on Neck Lands to select and offer for sale on or before the 4th of April next, ten house lots from the city's land on the west side of Washington street. Also, to cause surveys to be made of all the marsh and flats lying in and about South Boston line, so called, from the southern extremity of Front street, &c. as will enable them fairly to investigate and determine what measures, in their opinion will most contribute to the city's interest in relation to the petition of T. K. Jones and others.

FOREIGN INTELLIGENCE.

LATE FROM INDIA The Burmese war was still without any immediate prospect of termination.—The head quarters of the British army were still at Prome, from which intelligence was received to August. The troops were still in their quarters, waiting for the rainy serson to be over. The sickness in the army had abated. The place was found much more healthy than Rangoon. The cholera morbus prevailed to a considerable extent, particularly among the natives at Calcutta, and in other parts of India, but at the latest dates it had in some degree abated, in consequence, it is supposed, of the cool weather. *Calcutta, Sept. 8.*

Extract of a Letter, dated Lima Sept. 28. The French are gradually increasing their force here—it now consists of two frigates, including one that arrived about a month ago, two 20 gun brigs, and one barque of 22 guns—all concentrated at this port. Previous to my leaving Coquimbo a number of us attended the funeral of our Consul, Mr Stewart, who had been laboring under a consumption, and was on the eve of his departure to the U. States, when he died. *Balt. Gaz*

DOMESTIC INTELLIGENCE.

IMPEACHMENT. The Senate of this Commonwealth is now engaged in trying Samuel Blagge, Esq. for maladministration and misconduct in the offices of Notary Public and Justice of the Peace. The offence alledged is, that the defendant granted certificates of protection as American Citizens, to persons who had never appeared before him, or taken the necessary oath.

EYE INFIRMARY. We are happy to hear that the subscriptions for the establishment of that useful Institution, the Boston Eye and Ear Infirmary, on a permanent basis, already amount to a respectable sum, and that a meeting is to be called in a few days to organize the Society.

INSTITUTION FOR SAVINGS. The amount of the funds of the Provident Institution for Savings of this city, according to the annual report, is $759,225, to the credit of 5415 depositors.

WASHINGTON, JAN. 26. It is said that a Treaty is, or is about to be concluded, with the Creek Indians, satisfactory in so far as will prevent a total breach of friendly intercourse with them. They agree to confirm the Treaty of February last, by yielding possession of all the land ceded by it, except a strip beyond the Chatahoochie, comprising perhaps one-eighth of the whole cession. This arrangement, it will occur to the reader, must take the form of a Treaty, which will, of necessity, have to pass under review of the Senate. In that body, therefore, the subject will be investigated, and, upon its decision, will depend the question between accepting the new, or holding to the old Treaty (of February last.)

Supposing the new Treaty to be ratified by the Senate, it has been suggested that, yielding so much, it would be satisfactory to Georgia. This, we apprehend, is a mistake. What may be the particular opinions of her Representatives in Congress, we cannot undertake to say, but we do know, that the Legislature of the State has emphatically declared that it stands by the Treaty, *the whole Treaty*, and nothing but the Treaty. So decisively has its determination been pronounced, we do not think any change in it probable, whatever may be the revolution of parties in the State, both parties agreeing entirely upon this point.

As we look at the matter, we consider the object of Georgia as essentially gained, by acquiring possession of seven-eighths of the land in controversy. There remains, as a subject of dispute, one-eighth of the land, upon which a writ of ejectment (or whatever other name the process may go by) may be tried, to determine the validity of the title which Georgia claims, under the Treaty of February last, to have acquired to *the whole land* which that Treaty professes to cede. The Courts of the United States will hear and determine this question, fairly and impartially; and Georgia has never for a moment, we are persuaded, looked to any other decision of it than such as could be arrived at by the forms of law. Whatever the decision may be, it will be readily acquiesced in.—This view of the question, of course, takes it for granted that a new Treaty has been, or will be made, as reported, and supposes its ratification by the Senate. *Nat. Int.*

PANAMA MISSION. The subject of the Panama Mission has, it will be seen, been introduced into the House of Representatives, by Mr Miner, of Pennsylvania. We have no indications, by which to judge of the feelings of either House of Congress on the subject, further than that there is a division of opinion in relation to it. How it happens, we know not, but so it is, that there appears to be a great indifference to the subject in the public mind. We shall probably find it more excited, when the measure comes to be openly discussed.

UNFORTUNATE OCCURRENCE. On Sunday night last, Mr ——— Franklin, a deaf and dumb man of Caneadea, in this county, went to the house of a Mr Petit, in Franklinville, Cattaraugus county, as is supposed to gain admittance, Mr Petit hearing a noise at the door, inquired several times who was there. Fearing some persons were there that intended him no good, as he received no answer, he got out of bed, took down his rifle and fired at the door. The ball passed through the body of Mr Franklin, who dropped down dead at the door.—Mr Petit immediately delivered himself up to justice. Mr F. was an industrious, ingenious and respectable man, and his loss is much regretted by his many respectable relatives and friends.

Allegany Republican.

HAVERHILL, JAN. 21. Among other reasons for a Bankrupt Law, is this, viz:—When a mechanic or trader now fails, he is generally obliged to run away from the place of his business to avoid perpetual embarrassment. Thus in the course of a few years, a town looses a *considerable part* of its population. But under a bankrupt law, insolvents might renew their business in their old stands, and the towns wherein they live receive the benefit of their industry

AMHERST, N. H. JAN. 28. *Fire.* We hear from Dunstable that on Monday night last, the new house belonging to the Factory Corporation which was building, for the occupancy of Mr Haven, their agent, was consumed by fire. It caught about ten o'clock, and the building was so completely enveloped in flames before discovered, that it was impossible to save it or its contents. The house was nearly finished, and we hear that Mr Haven had moved in part of his furniture, to the amount of 4 or 500 dollars, which he lost—and that the carpenters also lost a considerable amount in tools. The Corporation had some insurance on the building.

OLD AGE. Mrs Mary Stocker, in the 103d year of her age, is now living in Galway, N. Y. She never saw any Tea till she was 17 years old, nor a Potatoe till she was 20. When Tea first came into use, the women used to carry cups and saucers in their pockets when they paid a visit. The men were, at first, afraid to plant Potatoes, lest it should be impossible to root them out.

MILL POWERS. It is ascertained by the report of the Engineers, that a perpetual water power can be constructed in Salem, capable of putting in motion sixty mill powers, each sufficient to drive one pair of six feet mill stones.

GOOD EXAMPLE. A Committee of the Legislature of Maryland, has recommended an appropriation of $1,000,000 to the Chesapeake and Ohio Canal—500,000 to a Lateral Canal or Rail Road to Baltimore—and 500,000 to Susquehannah Canal.

ALLIED BANKS. The Editor of the Portsmouth Journal thinks the Allied Banks deserve the thanks of the public for having restored the bill circulation to its proper level.

MAIL ROBBERY. The mail between Hallowell and Portland was rifled of its contents on the 15th inst. in or near Cumberland.

EXPLOSION. By the explosion of Mr Garesche's powder works, at Wilmington, Del. one man and four horses were killed, and the grinding and glazing mills, several hhds. of sulphur, and about 2000 lbs of powder were destroyed.

PIRACY, AND ATTEMPT TO MURDER. A Captain of an Oyster Sloop, on his passage from Connecticut to New Jersey, through the Sound, in the night season, was attacked by two men, whom he had overheard forming a conspiracy to despatch him and rob the vessel of two or three hundred dollars. With a fortitude equal to the emergency, he stepped lightly forward, and armed himself with two hand-spikes, which he kept by his side, and continued at the helm. In a few moments one of the men invited him to drink some warm toddy, with which, he said, they had been regaling themselves; this he declined, and after being pressed with great earnestness, absolutely refused; at this moment his comrade appeared and presented a musket at the Captain, which providentially missed fire, on which he siezed a hand-spike and gave his assailant a blow on the head, which felled him senseless into the cabin, and the other fled to the bow of the vessel, where the Captain who had recovered the musket from the wounded robber, and secured him below, compelled the other to keep his station till the vessel reached New York, where the ruffians were delivered to the Police.

GENERAL SUMMARY.

On the 18th inst, in the House of Representatives of the United States, Mr Webster, noticing the length of the debate on the Judiciary bill, observed "A longer time has already been consumed on this bill, than was taken by our fathers, in forming the *entire Judicial System*, with all the other mighty matters they had upon their hands." The bill has passed the House The bench of the Supreme Court will receive an accession of three new judges, should it pass the Senate.

One dollar bills, of the Eagle bank, Boston, altered to ten, are in circulation and well executed.

We understand, says the Georgetown Gazette of the 13th inst. that the boiler of the steam boat Pee Dee, bursted on her way from here to Cheraw, and killed a white man and a black man.

Ruth Wheeler, a cancer doctress in Providence, brought an action against a Mr Hill, to recover pay for attending upon his wife, and dressing her cancer ten different times. It appeared in evidence that Mrs Hill had no cancer, but a scrophulus humor, and that the quack had applied vitrol to the supposed cancer in such quantities as to seriously injure the patient. The plaintiff was nonsuited, on the ground that a person undertaking any profession, must possess skill in the exercise of that profession, to entitle him to recover.

The total amount of Coinage at our Mint since its first establishment, is only $23,650,000, scarcely two dollars a head for an increasing population.

The Treasury of South Carolina contains a surplus of $70,000, which is to be appropriated for Internal Improvements.

Daily stages now run between Buffalo and Cleaveland, Ohio. It is little more than five years since the mail was carried through the whole of this route, which is 200 miles, upon the back of a horse, and only once a week.

Within twenty years, the State and People of Penn. on internal improvements, have actually expended more than a million and a half of dollars.

A Schoolmaster, named Blake, at Salisbury, Ver. in attempting to chastise a scholar for misconduct, was resisted by an elder brother of the lad named Howard, aged 18. In a contest that ensued, the latter was killed by an accidental blow from Mr Blake, who has given himself up for trial.

The Poultney, (Vermont,) Spectator states that a female, apparently about twenty five years of age, in a state of mental derangement, and almost destitute of clothing, is wandering about Vermont.—She speaks frequently of Connecticut river, and says her father's name is Asa. She can give no account of herself.

WEIGHTS AND MEASURES. In the origin of measures and weights for the exchange of commodities, (according to President Adams' valuable Essay,) the fingers, hands, arms, and feet were used for linear measurement. But a law of Howel Dwa, Prince of Wales, who died in 948, as quoted by Lord Kaimes, exhibits one of the most curious measures of capacity that we have ever heard of. It runs thus—

"If any one kill or steal a cat that guards the Prince's granary, he forfeits a milch ewe, with her lamb; or as much wheat as will cover the cat when suspended by the tail, the head touching the ground."

A bill is under discussion in the legislature of Va, for prohibiting widowers from marrying sisters of their deceased wives.

BARBARITY. A most disgraceful occurrence took place at Thame, in Oxfordshire, England, on the 12th ult. A poor bull was led forth to be baited for the heartless amusement of a set of despicable savages, and in the course of half an hour, the end of his tongue was literally torn in pieces by the dogs, and exhibited by a scoundrel to the surrounding populace. The mob not satisfied with this inhuman act of cruelty, continued their horrid diversion for nearly two hours longer, till the animal, worn down with fatigue, and bending beneath the weight of his accumulated sufferings, actually expired at the stake!

It is related of Professor Mezzofanti, of Bologni, a celebrated linguist, that he speaks thirty two living and dead languages very accurately, in a variety of dialects; he has also acquired one language which is neither written nor printed, that of the Gypsies; this language is believed to be only a corrupt dialect, of some Parias of Hindostan.

MAKING PINS BY STEAM. An immense structure is now building near London, by Messrs Taylor and Wright, for the manufacture of pins. The building is 185 feet long, 40 feet wide and fifty feet high; it contains 120 windows besides loop holes. The pins are to be made entire, by one blow of the machinery, at the rate of 10,000 per minute; they are for export trade.

There are said to be now in New South Wales, (Botany Bay,) upwards of 12,000 male convicts, while the females do not amount to more than as many hundreds.

BOSTON, FEB. 4, 1826.

COLD WEATHER. The cold on Wednesday morning last, in this city was, we believe, more severe than it has been since the year 1780. At 6 o'clock the mercury stood at 14 below 0. At 10 o'clock at 0. The 19th of January 1810 (the "cold Friday") was colder through the whole day, though the mercury was at no time lower than 9 below 0.

ALDEN BRADFORD, Esq. proposes to deliver in this city, a course of Lectures on the *Evidences and Doctrines of Natural and Revealed Religion*; the first Lecture to be given on the evening of next Lord's day, at half past six o'clock, in Pantheon Hall.

HARVARD UNIVERSITY. In our Postscript, last week, we omitted the following Committees, chosen by the Overseers to examine the students. In Chemistry and Natural History, Rev. *T. M. Harris*, D. D. *John Gorham*, M. D. Hon. *F. C. Gray*, Hon. *Joseph Tilden*, and *Thad. Wm. Harris*, M. D.—In Intellectual and Moral Philosophy, &c. *John Lowell*, LL. D. *Asahel Stearns*, LL. D. Professor *Andrews Norton*, Rev. *John Pierce*, D. D. and Rev. *Convers Francis*.

MARRIAGES.

In this city, Mr Amos Cummings to Miss Rebecca Hopkins; Mr Jacob Ulman to Miss Margaret, eldest daughter of Mr Noah Harrington; Mr Charles Hubbard to Miss Amelia J. Ripley.

Mr Alexander Hopkins to Miss Catharine Veazie.

On Sunday evening last, by the Rev. Mr Barrett, Mr Edward Fitch Hall to Miss Mary Elizabeth Pierce, youngest daughter of Joseph H. Pierce, Esq.

By the Rev. Mr Dwight, Mr. Thomas Kilham, of Hillsborough, N. H. to Miss Eliza B. Tileston, of this city.

By the Rev. Mr Ware, Mr Israel Lombard to Miss Mary Nickerson, both of this city.

DEATHS.

In this city, Mr James V. Babson, aged 26, formerly of Providence; Mrs Minah, wife of Mr Edward Prescott, aged 28; Stephen Gorham, Esq. aged 79; Mrs Sarah Gildes, aged 24.

On Saturday evening last, James Morgan, aged 45—the faithful and indefatigable Captain of the city Watch.

Samuel Cobb Homer, aged 17, son of Benjamin P. Homer, Esq.

On Thursday evening last Mrs Mary Freeman, widow of Gorham L. Freeman, and daughter of Thomas Kendall, aged 32.

In Charlestown, Mr Cuff Whittemore, aged 80 years—a soldier of the revolutionary war, an honest man of color.

In Boston Bay, Mr John Lane, seaman of ship Ninus, aged 27. He was lost overboard, on the outward passage, on day of sailing.

In Brookline, on Monday evening Miss Mary Seaver, aged 26, eldest daughter of Mr Nathaniel Seaver, of Roxbury.

In New York, Miss Lucy Barrett, aged 41 daughter of the late Col. Nathan Barrett, of Concord, Mass

TYPE FOR SALE.

THE Type on which the Register is printed; consisting of about 300 lbs. Long Primer, and 200 lbs. Brevier. It will be sold very low, if applied for immediately.

February 4.

MR CLOUGH'S SERMON.

JUST published at the Christian Register Office, No. 81 Washington street, and for sale at the bookstores generally,

"A Discourse delivered at the opening of the Christian Meeting House in Boston, at the corner of Summer and Sea streets, December 29th 1825.—By Elder SIMON CLOUGH. feb. 4.

JOURNAL OF EDUCATION.

JUST published by THOMAS B. WAIT & SON, No. 90, Court street. and 9, Franklin Avenue, the first number of the *American Journal of Education*.

WARE'S DISCOURSES.

FOR Sale at 81 Washington street, "Discourses, on the Offices and Character of Jesus Christ, by Henry Ware, jr." jan. 28.

MR LADD'S ADDRESS.

JUST Published at 81, Washington street, and for sale by the booksellers generally, "An Address delivered at the Tenth Anniversary of the *Massachusetts Peace Society*, Dec. 25, 1825, by William Ladd, Esq." jan. 28.

FAMILY PRAYERS.

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—ALSO—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall satisfy his wants and his taste." Feb. 4.

PRAYERS FOR CHILDREN.

AT 81 Washington street may be had, "Prayers for Children," by a teacher, for the use of Sabbath Schools." jan. 28.

SPARKS' THEOLOGICAL TRACTS.

ALL the past Nos. of this work may be obtained at the Office of the Christian Register. The 12th No. which will complete the work, is now in press, and will be published in a few weeks. Feb. 4.

OCCASIONAL SERMONS.

THE following occasional sermons may be had at the office of the Christian Register.

Rev. H. Ware's, at the dedication, at Northampton.

Rev. Mr Brazer's, before the Society for Promoting Christian Education in Harvard University.

Rev. Mr Lamson's, on the Adaptation of Christianity.

Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.

Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.

Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

RECOLLECTIONS OF JOTHAM ANDERSON.

A FEW copies of this work remain on hand, and may be had at 81 Washington Street.

Poetry.

THE BURIAL OF ARNOLD,
Member of the Senior Class of Yale College.

Ye've gathered to your place of prayer,
With slow and measured tread,
Your ranks are full—your mates all there—
But the soul of one has fled.
He was the proudest in his strength,
The manliest of ye all;
Why lies he at that fearful length,
And ye around his pall?

Ye reckon it in days, since he
Strode up that foot worn aisle,
With his dark eye flashing gloriously,
And his lip wreathed with a smile,
O had it been but told you then,
To mark whose lamp was dim,
From out yon rank of fresh-lipp'd men
Would ye have singled him?

Whose was the sinewy arm which flung
Defiance to the ring?
Whose laugh of victory loudest rung,
Yet not for glorying?
Whose heart in generous deed and thought,
No rivalry might brook,
And yet distinction claiming not?
There lies he—go and look!

On now—his requiem is done,
The last deep prayer is said—
On to his burial, comrades—on
With the noblest of the dead!
Slow—for it presses heavily—
It is a man ye bear!
Slow, for our thoughts dwell wearily
On the noble sleeper there.

Tread lightly, comrades!—we have laid
His dark locks on his brow
Like life—save deeper light and shade,
We'll not disturb them now.
Tread lightly—for 'tis beautiful,
That blue vein'd eye-lid's sleep,
Hiding the eye death left so dull—
Its sulmber we will keep.

Rest now!—his journeying is done—
Your feet are on his sod—
Death's chain is on your champion,
He waiteth here his God!
Ay—turn and weep—tis manliness
To be heart-broken here—
For the grave of earth's best nobleness
Is watered by a tear.

Connecticut Journal.

RELIGIOUS NARRATIVES.

THE LAST WORDS OF A CHRISTIAN.

Eva's dissolution was now obviously near; she rose no more from her bed, but her countenance became gradually more celestial; a faint but lovely tinge overspread the cheek it had long deserted; her eyes had a light beyond the brightness of mortality, they did "comfort and not burn." Her evangelical friends were much in her apartment; this is customary, and, when practicable from the state and habits of the invalid, is undoubtedly a solemn and edifying spectacle. But it had somewhat too much publicity for Eva. One night, after there had been prayers and hymn-singing in her room, and each departing, had solemnly wished her peace, she said to Mrs Wentworth, "When *I am dying*, do not let the preachers be about me; let me die in private; death is too solemn a thing for witnesses. They might, perhaps, press me on some points, which I could not then answer clearly; and the failure of my intellects, the natural decline of my strength, might be mistaken for "unsoundness in the faith." They are fond of proposing some *tests* at such a time; it is no time to answer nice questions; one must enjoy their religion then, not define it. If my testimony could be offered up, I would offer it in the presence of the assembled world; but God needs no such witness to his truth. The curtains of a deathbed should be closed—let mine be so, my dearest aunt.—Shall I confess the truth to you? I think there is something *too public* in the printed accounts of the deaths of evangelical persons. I do not wish to be surrounded by preachers and persons calling on me to witness the truth, when I have no longer a breath to heave in witness of it. Oh, no, there is something too theatrical in that—and I, said Eva, wiping the drops from her streaming forehead, and forcing a ghastly smile—"I have suffered too much by the theatre."

At these words, Wentworth, who was in the room, came forward. He could not bear that a *niece of his*, brought up in the very straightest sect of evangelical religion, should thus depart without leaving a memorable article for the obituary of an Evangelical Magazine. He had expected this at *least*, from her. He had, (unconsciously in his own mind,) dramatized her whole dying scene, and made a valuable addition to the testimony of those who die in all the orthodoxy of genuine Calvinism.

"My dear Eva," said he, approaching her bed, and softening his voice to its softest tones, "I trust that I am not to discover in your last words a failure from the faith, for which the saints are desired to contend earnestly, and to resist unto blood. I trust that your approach to the valley of the shadow of death does not darken your views of the *five points*, those immutable foundations on which the Gospel rests, namely,"—and Wentworth began reckoning on his fingers—Mrs Wentworth in vain made signs to him—he went on as far as *Perseverance*, when Eva, lifting her wasted hand, he became involuntarily silent.

"My dear uncle," said the dying Christian; "the language of man is as the "dust of the balance," to me now. Reality, reality is dealing with me. I am on the verge of the grave, and all the wretched distinctions that have kept men at war for centuries seem to me as nothing. I know that "salvation is of grace through faith," and, knowing that, I am satisfied. Oh, my dear uncle, I am fast approaching that place where there is neither "Jew nor Greek, barbarian nor Scythian, bondman nor free, but Christ is all and in all." Speak no more of the points which I cannot understand; but feel with me that the religion of Christ is a religion of the soul—that its various denominations, (which I have so often heard discussed, and with so little profit,) are of light avail, compared with its vital predominance over our hearts and lives."

A STORY FROM SADI.

A nightingale built his nest on a branch, beneath which a poor ant had for some days established his tent. Day and night the nightingale fluttered round the rosebush, and poured out his song in tones which ravished the heart. The ant day and night was busy; but the nightingale in fields and gardens delighted himself with his own melodies. He prattled with the rose of his loves, and grew familiar with the wind of spring. The weak ant, as he marked the flutterings of the rose and the entreaty of the nightingale, said to himself, what may come hereafter of all this chattering?

Now when the fine season of the year was gone by, and the autumn wind rode along, thorns stept into the place of the roses, and ravens usurped the haunts of the nightingales. The hurricanes of autumn swept onwards, and robbed the trees of their ornaments. The leaves grew sear, and the air blew cold. From the clouds there dopt pearls, and in the air flew the camphor of snow.

Just then the nightingale suddenly entered the garden, in which there was no more the hue of roses, nor the pefume of jessamines. His tongue, versed in a thousand traditions, grew mute, there was no rose at which he could gaze; no green, of which he could contemplate the beauty. In the leafless grove his courage sank; and in the general stillness each tone died in his throat. He remembered, that in former days an ant had lived near his tree, and had gathered many kernels. I will go to him to-day, thought he, and for good neighborhood's sake I will beg something of him.

So the nightingale went, naked and hungry, to the door of the ant, and said. Generosity is a proof of thy fortune, and the capital of my welfare. I have squandered precious life heedlessly; but thou hast been industrious, and hast gathered provision. What will come of it, if thou shouldst rescue me to-day from misfortune; The ant spake;—Thou didst pass the night in singing of love, and I in active labor. Thou wast now busy with the blossom of roses, and now proud at the regards of spring. Knewest thou not, that spring is followed by autumn, and that every road leads through deserts?

Friends, apply the story of the nightingale to your own condition; and know, that upon all life death follows; and after every enjoyment comes division. The draught of life is not without dregs; and the satin of existence has creases.

EDUCATION.

The following admirable remarks are the conclusion of Mr Brougham's "Practical Observations upon the Education of the people, addressed to the working classes and their employers." Every thing may be hoped from such statesmen. We quote from the nineteenth edition.

"I rejoice to think that it is not necessary to close these observations by combating objections to the diffusion of science among the working classes, arising from considerations of a political nature. Happily the time is past and gone when bigots could persuade mankind that the lights of philosophy were to be extinguished as dangerous to religion; and when tyrants could proscribe the instructors of the people as enemies to their power. It is preposterous to imagine that the enlargement of our acquaintance with the laws which regulate the universe, can dispose to unbelief. It may be a cure for superstition, for intolerance it will be the most certian cure; but a pure and true religion has nothing to fear from the greatest expansion which the understanding can receive by the study either of matter or of mind. The more widely science is diffused, the better will the Author of all things be known, and the less will the people be "tossed to and fro by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." To tyrants, indeed, and bad rulers, the progress of knowledge among mankind is a just object of terror; it is fatal to them and their designs; they know this by unerring instinct, and unceasingly they dread the light. But they will find it more easy to curse than to extinguish. It is spreading in spite of them, even in those countries where arbitrary power deems itself most secure; and in England, any attempt to check its progress would only bring about the sudden destruction of him who should be insane enough to make it.

"To the upper classes of society, then, I would say, that the question no longer is whether or not the people shall be instructed—for that has been determined long ago, and the decision is irreversible—but whether they shall be well or ill taught—half informed or as thoroughly as their circumstances permit and their wants require. Let no one be afraid of the bulk of the community becoming too accomplished for their superiors. Well educated, and even well versed in the most elevated sciences, they assuredly may become; and the worst consequence that can follow to their superiors will be, that to deserve being called their *betters*, they too must devote themselves more to the pursuit of solid and refined learning; the present public seminaries must be enlarged; and some of the greater cities of the kingdom, especially the metropolis, must not be left destitute of the regular means within themselves of scientific education.

"To the Working Classes I would say, that this is the time when by a great effort they may secure for ever the inestimable blessing of knowledge. Never was the disposition more universal among the rich to lend the requisite assistance for setting in motion the great engines of instruction; but the people must come forward to profit by the opportunity thus afforded, and they must themselves continue the movement once begun. Those who have already started in the pursuit of science, and tasted its sweets, require no exhortation to persevere; but if these pages should fall into the hands of any one at an hour for the first time stolen from his needful rest after his day's work is done, I ask of him to reward me (who have written them for his benefit at the like hours) by saving threepence during the next fortnight, buying with it Franklin's Life, and reading the first page. I am quite sure he will read the rest; I am almost quite sure he will resolve to spend his spare time and money, in gaining those kinds of knowledge which from a printer's boy made that great man the first philosopher, and one of the first statesmen of his age. Few are fitted by nature to go as far as he did, and it is not necessary to lead so perfectly abstemious a life, and to be so rigidly saving of every instant of time. But all may go a good way after him, both in temperance, industry and knowledge, and no one can tell before he tries how near he may be able to approach him.

PHYSICAL CULTURE.

Half the literary men of our country have suffered, and are now suffering, from inattention to those intervals of corporeal exercise and mental recreation, without which, no human being devoted to intellectual pursuits, has any right to expect the privileges and immunities of health. But a brighter day begins to dawn on our prospects. The value of physical culture is now admitted by all who have acquired correct views of education; and the practice of various gymnastic seminaries is now demonstrating anew the natural and intimate relations and dependence of the three grand divisions of education, and teaching us that the preservation and improvement of the animal system, must constitute the basis of every plan of education, which is capable of meliorating the condition of our race. For a long and dark period, as it respects education, the gymnastic science and art existed only in the writings of a few authors whose works produced no impression on the public mind.

The first gymnastic school which appeared in Europe, since the decline of the Roman empire, was that of Mr Saltzmann, in Saxony, in 1786. Since this period, gymnasia have been established in Sweden, Denmark, Russia, Germany, Switzerland, Spain, and France. It was in Denmark that gymnastic exercises were first considered in a *national* point of view; and in 1803, the number of these establishments in that country, had already amounted to fourteen, to which three thousand young men resorted; since this time the government have issued an order for allotting a space of two hundred square yards to every public school, for the purpose of gymnastic exercises. In 1810, the gymnastic institution of Berlin was placed under the direction of M. Jahn, through whose zeal and perseverance a taste for manly sports has been widely diffused over Germany.

Captain Clias is professor of gymnastics in Berne; he has superintended the physical education of two thousand pupils, no one of whom ever experienced the slightest accident. Very recently the Russian government have directed gymnastic exercises to be introduced into every school in the kingdom, as forming an essential part of education.—The teachers of this system, in various parts of Europe, have at length reduced to practice, and confirmed by the most perfect success, the beautiful theories, long since conceived by the most enlightened and most benevolent individuals.

These institutions not only do every thing requisite for the body, but they also furnish indirectly, and not very indirectly neither, immense and indispensible aids to the understanding and the heart.

So far as the revival of gymnastics has been adopted in Europe, nothing has been found so effectually to remove the physical imbecility and moral torpor and degeneracy into which many of the nations had fallen, before they were at length awakened to a true sense of their situation, just in time to be overwhelmed by the late military despotism, which in its furious progress devastated so many fair portions of the civilised world.'

The good work, however, will doubtless go on; for too many benevolent and enlightened minds have become satisfied of its benefits, to be any longer indifferent spectators of its character and effects. Clias and Carl Voelker are already at work in England.—Messrs Cogswell, Bancroft and Beck, are devoting their attention to the same object in Massachusetts; and we must, ere long, have our gymnasia.

American Journal of Education.

VARIETIES.

BRITISH LEGISLATION.

Let us instance a few of those outrages against the principles of the great law of Nature, which, from reign to reign, have deformed the fair page of British Legislation.

In the reign of Athelstan and subsequently to that of Henry the First, larceny above one shilling was punishable with death. This law is unrepealed, though it is seldom or never pursued to such an extremity. In the reign of Edward the Fourth, a man was executed by a constuction of the law, because he said, he would make his son heir to the Crown, which was the sign of the house, in which he pursued his business. Striking a person so as to draw blood, in the palace of the king, was not only punishable by statute, with the loss of the right hand, in the reign of Henry the Eighth, but by perpetual imprisonment.

In the sixteenth century, boys of eight years of age might be hanged, provided a malicious intention could be proved; and even within these eighty years, the judges have unanimously agreed, that boys of ten years old might, under certain proofs, be liable to the same punishment. Till the reign of Edward the Sixth no man was permitted to plead his clergy, in case of felony, provided he had married a widow, or a second wife, after his former one was dead. In the reign of Elizabeth, any man might kill another, who was attainted of a premunire. A few years before the restoration of Charles the Second, no less than thirteen persons were executed in Suffolk for being reputed gypsies. And even till the reign of George the Third, it was felony to remain one month in the company of persons of that description. Till the reign of William and Mary, women might be executed for bigamy, and even for simple larceny.

In the present day, stealing a sheep is a capital offence, though a licence is allowed to the judge to commute the punishment to transportation. But in South Wales a great number of persons have, within these last thirty years, been executed for that offence. Spelman might well complain, that while every article of trade, luxury, and of consumption had increased in nominal value, the life of man had grown gradually and continually cheaper. Romilly is dead; but his memory remains.—Many eminent men, however, still live;—and much remains to be hoped. *Bucke.*

VIOLATION OF THE SABBATH.

"You will permit me," says Mr Briggs, in his excellent discourse before the Middlesex Husbandmen and manufacturers, "to call your attention to a subject, which, it appears to me, is not unsuitable to this occasion; a subject connected with the best good of society, the peace and happiness of a large portion of our fellow citizens. You have witnessed, and, I doubt not, as often lamented, a violation of the Sabbath by the modern custom of driving live stock on that day through our towns and villages, to the no small annoyance and grief of the better part of the community. During a considerable part of the year, that holy day is ushered in with the mingled noise of man and beast, and with almost as much confusion and uproar, as if an army of soldiers were marching through the country. How painful to the feelings of the pious and devout Christian, to see the Sabbath thus profaned, and its duties trampled upon! How must it shock the feelings of persons from other parts of our country, where the sabbath is yet a day of silence and peace, to witness the noise and confusion of an Autumnal Sabbath in Middlesex; to hear the lowing of herds, the bleating of flocks, the resounding lash, and the drover's voice and whistle, discordantly mingling with the songs of the temple and the worship of the Most High! O, how unlike the calm and peaceful Sabbath of New England, in New England's better days; that Sabbath so congenial with the best feelings of the heart, and so favorable to piety and devotion! Then universal silence reigned. No hum of business, no noise of worldly pursuit, no unhallowed sound was heard. The patient ox rested from his toils; and his pious master united religion with rest. Even irrational and inanimate nature appeared to sympathize with the surrounding stillness; and to pay homage to its great Author. The sky seemed more serene, and the winds to be borne on softer pinions; the ocean to roll its dark waters with a religious solemnity; and the brook to murmur in devotional accents. And man was left to himself and to his God, to enjoy a foretaste of an eternal sabbath of peace, joy, and blessedness."

DRUIDS.

Druids were the priests or ministers of the ancient religion of the Gauls, Britons, and Germans. The druidical religion was at first extremely simple, and consisted of the following leading principles; 1. The professors of this religion were to honor the Divine Being as the Maker and governor of the universe; but they were to seek the assistance of subordinate deities, who were supposed to act rather as messengers, than as having any power of their own. 2. The Druids taught the people to believe that the souls of men were immortal, but that they passed from one body to another; a sentiment which could never have existed, had they been reconciled to the events of Providence. 3. Those who had been found guilty of notorious blasphemy were to be put to death; and in such cases the priests were the sole judges. 4. Men were to do to others, as they would that others should do unto them; neither to wrong their neighbors, nor to injure themselves. 5. It was deemed highly criminal to eat flesh, milk or eggs, because it was supposed that human souls inhabited animal bodies. 6. The first appearance of the new moon was reverently observed, as that planet was supposed to have great influence on the actions of men. 7. It was taught, that those who acted unjustly would be tormented in the bodies of snakes, or of other reptiles, till they should make an atonement for their sins, according to the directions of their priests.

Such were the theological tenets which the Duids taught their followers, but which were soon debased by abominable rites and ceremonies. The Druids worshipped their gods in groves, and under tall oaks. On every great festival, the high-priest or arch-druid, appeared under a tall venerable oak, dressed in fine linen, with a cope or mitre upon his head, and attended by priests of a subordinate rank. A prisoner taken in battle was sacrificed by him to the gods. The victim stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite to the place where the arch-druid stood. Whilst music was playing, the high-priest, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The people danced to the music; and the sacrificing Druid pretended to fortel events from the manner in which the blood flowed.

The Druids had such regard for the mistletoe, which grows upon the oak, that when the season of its appearance approached, persons were sent to procure the most early intelligence of its being found. As soon as the Druids were informed of the fortunate discovery, the arch-druid, assisted by his inferior priests, cut off the misletoe with a consecrated golden knife, or pruning hook, and carried it to the principal grove in triumph. The misletoe was considered as a sovereign remedy for all diseases, and the peculiar gift of Heaven. In all their ceremonies of a public nature, the priest turned his eyes to heaven, and his face towards the east.

JOHN LOCKE.

About two months before the death of this celebrated author, he wrote a letter to Anthony Collins, and left this direction upon it "To be delivered to him after my decease." The following is a copy of the letter;—"I know you loved me while living, and will preserve my memory when dead. All the use to be made of it is, that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of an other life. This is what I can say upon experience; and what you will find to be true, when you come to make up the account. Adieu! I leave my best wishes with you.

JOHN LOCKE."

A short time before his decease he said to a friend,—"I am in the sentiments of charity towards all men; and of a sincere union with the church of Christ, under whatever name distinguished."

AGRICULTURAL.

Most of our farmers cultivate too much land. In many parts of this county, [Middlesex] 100, or even 150 acres would not be called a large farm. The evils of possessing so much land are obvious; great expense of labor, and imperfect cultivation; by which the land is impoverished, and comparatively but small profits realized. It is a common idea among farmers, that the best investment of property, because the safest, is in land. When, therefore, they have accumulated a sum of money, they will, if possible enlarge their farms. But, in most instances, it would be much more for their interest to convert all their surplus money into specie, and lock it up in their desks, or bury it deep in their cellars, than to multiply their acres beyond the means of good cultivation. It is remarked by a certain writer, that "*The farmers of New-England are yet to learn the immense productive power of a perfectly cultivated acre.*" To raise 100 bushels of corn a man will plant 5 or 6 acres? How much labor would be saved, and how much would his land be increased in value, if, instead of dealing out his manure over this large field as if it were Calomel, he would plough it into two acres, (some would say one acre) of the best of his land, and gather his 100 bushels from them? And, instead of mowing over 20 acres, with his hired hands, in order to get 10 or 12 tons of hay, how much better would it be for him, with the hands which nature gave him, to mow only half a dozen of well prepared acres, and obtain an equal number of tons from them. I feel very confident, that, with few exceptions, every man, who owns a farm of 80 or 100 acres, might, by a wise and improved cultivation of one half of it, and perhaps less, realize more produce, and far greater profits, than he now does from the whole. One half, therefore, had better be sold; unless, by converting into pasture land, it will yield him more than six per cent. interest; for he must remember that it must be fenced and taxed. In one of the Roman writers on husbandry, is the story of Paridius, "who had two daughters and a vineyard. When the eldest was married, he gave her a third part of the vineyard; notwithstanding which he obtained from two thirds the same crop as from the whole. When the other daughter was married, he portioned her with half of what remained, and still the produce of his vineyard was undiminished." *Briggs's Discourse.*

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